

the **H** *Magazine for the Christian Home*
Hearthstone



- **Where Freedom Begins—*Emil Kontz***
- **The Glories That I Own—*Grace W. McGavran***

JULY, 1960—25c

The Magazine for the Christian Home Hearthstone

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Freedom

The Fourth of July brings to mind our priceless heritage of freedom. Possibly more often than not, freedom is thought of in a national context. *Hearthstone* would have its readers think also of freedom and its relationship to home and family living. Along this line, you will find the following articles pertinent: "Where Freedom Begins" by Emil Kontz, "The Glories That I Own" by Grace W. McGavran, and the Family Worship Section, "The Way to Freedom," "Responsibilities of Freedom," "Fruits of Freedom," and "Freedom to Enjoy."



The third (and last) in a series of articles on parents and the teen-age world appears this month. "Are You Sure You Love Your Teen-ager?" is the title. The author, Roy Hanson, seeks to help parents to see their role in guiding the teen-ager who is discovering how to relate himself to others, a role that is not always easy-going!

Is your teen-ager looking for a summer job? Take courage. Muriel Lederer tells us that "Summer Jobs Aren't Hard to Find!" if we know where and how to look for them. You will find her suggestions on page 23.

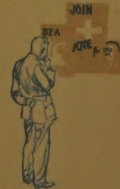
Chances are with the fast mobility rate in change of residence, that you are among the "new" to the community, or soon will be, and are faced with the problem of deciding what

to join. The rush is on and the decision is a hard one. Before you make it, read the article, "Look Before You Join," written by Louise Horton. She may have something important to say to you.

Coming Soon: "A Teen-ager Can Climb a Rainbow" by Sherman R. Hanson; "Lest We Forget" by Shirley L. Hill; "The Bravest Woman That I Know" by Susan C. Chiles; "God Is So Everywhere" by Edna B. Hawkins; and by Nicholas Titus "If You Can't Get Away."

Until then,

R. C.



... That this nation, under God, shall have
a new birth of freedom.

—Lincoln, Gettysburg Address

Where Freedom Begins

by Emil Kontz



"THE SPIRIT OF '76" is a familiar and colorful symbol of the Fourth of July. The story is told of the little boy who was asked about the meaning of the famous picture. His reply was, "Well, there is a man with a fife and a man with a drum. And then there is a man with a headache"! How truly the boy's description reflects America's mood at this patriotic season. There is something of the "fife and drum" spirit in the freedom to enjoy our high-riding prosperity. There still are spirited parades and sporadic fireworks on July 4th. There are distant trips and backyard family picnics. However, our enthusiasms are tempered by some headaches. These are caused partly by problems in our economic life, partly by tensions in our group relationships, partly by evils in our mounting lawlessness and crime, partly by our anxiety for security in a perilous space age. The lad was more right than he knew: Fourth of July . . . freedom . . . headaches!

True indeed, you may agree, but where does the family come in?

Minister of First Baptist Church, St. Albans, West Virginia.

What has the family to do with July 4 and freedom and headaches? Just this: Many thoughtful observers of our American scene believe that some of our worst headaches are right in our homes! Moreover, studies and surveys indicate that many social ills have their roots in the unstable and unhappy nature of much contemporary family life. The family, which ought to be the seedbed of a responsible freedom, appears to be instead the breeder of a generation of undisciplined individualists. The family, which ought to teach and train young and old in the fine art of living together in love and liberty, seems instead to reveal some alarming symptoms of disunity and disintegration. No nation can be free and united when peopled by citizens like these. In this article we shall consider briefly the factors which tend to produce these results. Then we shall look into the true nature of the Christian family and the possible creative uses of freedom within it. Finally, we shall see how such family life serves best to conserve and enhance the basic freedoms for which the Fourth of July stands.

Before proceeding further, if the foregoing presents a somber view of the American family, it is not the whole picture. There are multiplied millions of families which are happy and harmonious. There are countless homes where there is fidelity and affection between husband and wife; where there is mutual concern and devotion between parents and children. All these seldom get into the papers or reports. Nevertheless, earnest students insist that the modern family is literally undergoing a revolution—vital changes in outlook and attitude, in habits and customs are taking place in the typical family today. Some of these changes serve a good purpose, but many have had the opposite effect.

Apropos of the references to July 4 and the "revolution," consider the classic tale of Rip Van Winkle. When he left the inn to take his extended nap in the woods, a picture of George III hung over the fireplace. When he returned some twenty years later, a picture of George Washington hung there. He had slept through the Revolution! The church must not make

that mistake but must be awake to the vast social changes of our time. Only thus can the church conserve and extend the freedom we have inherited.

THE MODERN TEMPO

It has been indicated that several factors have conspired to undermine the stability and unity of the modern home. At least these deserve to be listed and described. The first of them is mobility. Our American folk are a people "on the go." Not only do they "tour and visit," what is even more important, they move often. Ten per

of groups for children, youth, adults. The modern person has become very much an "organization man"—attracted and attached to associations outside the family, claiming time, service, and loyalty. This fragmentation of the family stems from our freedom of fellowship outside the home.

A final factor in family disorganization deserves mention. It is our modern media of communication—press, radio, television, movies. Through these channels a veritable torrent of ideas, influences, and interests surge into the privacy of the home. Browning

how the lofty eloquence of the opening verses slows down to specific prose to describe love in action.

A Christian home is not simply an institution where people live together—a hotel can be that! A Christian home is not merely a social organization with legal sanctions—a business can be that. A Christian home is a co-operative fellowship motivated by love toward those within and without. Such a home is headed by a husband and wife who bring to each other their personal freedoms and mutual obligations. Each has a

Only free peoples can hold their purpose and their honor steady to a common end, and prefer the interests of mankind to any narrow interest of their own.
—Woodrow Wilson, *War Address to Congress, 1917*



cent of Americans do not live where they lived one year ago. In five years over 25 per cent of our people have changed their residence. Under such transitory circumstances, it is easy to understand why we are a "rootless" people. Our very freedom to move militates against our natural desire to belong, to achieve some sense of security.

Another factor is materialism. Despite our vaunted idealism, we are much too engrossed in the creative comforts of our existence: food, clothes, house, and car. Pitirim Sorokin, the noted sociologist of Harvard, characterizes ours as a "sensate culture," i.e. heavily involved in material concerns. The result is that ideas, convictions, and causes regarding others, in and beyond the family, are often subordinated to personal pleasure and self-seeking ambitions.

Still another feature of modern life is the influence of the masses. We are a nation of joiners and believers, both young and old. Various members of the family are drawn apart to and by a diversity

would have more cause than ever to complain "The world is too much with us. . . ." Young and old of the family are exposed to and exploited by a vast array of outside forces, both good and bad. No wonder it is so difficult to achieve integrity and unity within when so much that is alien to family solidarity invades from without.

THE CHRISTIAN FAMILY

Facing the social setting of the modern home, the Christian family must utilize its freedoms wisely and constructively. While precise definitions are difficult, a family is Christian when its members are committed personally to Christ and his way of love in all their relationships. The best delineation of this way of love is found in 1 Corinthians 13—Paul's dramatic essay on love, so easy to accept in principle but so much more difficult to achieve in practice! Christian love is the supreme essential in the family, but love needs to be spelled out. In reading that great chapter (preferably in a fresh translation like Phillips'), note

large measure of freedom to think to speak, to act, but that freedom is always conditioned by their reciprocal love. Such a home is created by Christian parents who though free to enjoy each other alone, surrender this freedom to take on the many responsibilities—the cares as well as the joys—of parenthood. Such a home is fulfilled by children who, though increasingly free to pursue their separate ways, choose rather to merge their interests with others (parents, brothers, sisters) in favor of the corporate concerns of the family. In all this, it is to be noted, the distinctly Christian character of such a home is Christian love—New Testament *agape*, outgoing unselfish good will, like the "love of Christ." The ultimate resource lies in a vital and vitalizing experience of Christ as a living presence in the home. So, time for fellowship, meditation, Scripture and prayer together—at home, in church, outdoors—these are the indispensable requisites in developing and deepening a love that merits freedom.

FREEDOM TO ENJOY AND EMPLOY

Freedom is a privilege to enjoy. Most people enjoy it because it affords free play in initiative in thought, speech, and action. And freedom is especially desirable in the family where close fellowship is the daily rule. Parents often think that freedom is largely a prerogative for them to exercise and enjoy. By years and wisdom they feel they have earned that right. True enough! However, many frequently fail to realize that it is not enough for them to *enjoy* their freedom. They could also *employ* freedom to good advantage. That is, they could use freedom as a technique for dealing with their children. Providing increasing freedom for children stimulates growth in responsibility and is both an incentive to and reward of achievement. Only by experience can children and youth learn the liberty and limitation of freedom. So, wise parents who are Christian can use the sharing of freedom with their children as an opportunity for all of them to grow in the process. This is not only a useful procedure, it is a fair one. Charles P. Taft, noted Christian layman, was discussing free speech, so essential to the democratic process. Referring to the dual nature of this right he said: "My privilege to speak carries with it an obligation to listen as another speaks. In the exchange both can benefit."

This is the line of thinking behind the creative uses of freedom. Obviously, it is difficult to be concrete about specific methods within the limitations of this article. In the books listed at the conclusion, parents and leaders will find some personal examples and suggestions which should prove helpful.

To enjoy and employ freedom creatively, some general pointers need to be borne in mind. To begin with, managing the family on the basis of maximum freedom requires imagination. Every family is different because it is made up of unique individuals. There is no neat blueprint, no pat formula which applies to all. Putting yourself in the other's place can be a wholesome experience for parents

as they consider their offspring. The prophet Ezekiel said, "I sat where they sat." Parents need to do the same—never easy but effective.

Next, parents must do some thoughtful planning. Parents must do it alone at first, but as children grow they must be involved in the planning process. Anticipating needs and opportunities will help prevent crises in the family—painful to children, hard on parents. Besides, there is added joy for all in looking forward to activities discussed together.

Next in importance in the co-operative living of the family is the matter of sharing. Home life is largely give and take. Family education is always a two-way process. Parents can learn as well as teach. After all, parents don't

have all the answers; they are sometimes surprised to find their children have some!

Finally, and through it all, there is Christian love. In every family the joys and penalties of freedom are discovered by trial and error. It requires courage from children, humility from parents. Childhood limitations must be accepted with charitable understanding. Failures must be met with patience and pardon. Christians, being a forgiven people, are of all to be most forgiving. "None of us lives to himself," wrote Paul to the Romans. Nowhere is that more true than in the family. Here, then, are several clues for enjoying the larger measure of freedom and accepting a fuller range of responsibility in the various roles and relationships of the Christian family.

(See pages 20, 21 for meeting plans)

A New House to Its Tenants

You that will think of me as home I ask
To mingle love and joy in every task.
Let kindly hearts beneath my shelter dwell.
Here let Peace softly whisper, "All is well."

Whatever other furnishings there be,
Let there be always love and loyalty.
Wherever else may be a place of fear,
Let each heart know it has a refuge here.

Make me a place where kindly heaven sends
Brave souls, kind thoughts, glad hours, and worthy friends,
A place where times of hope for things to be
Grow into hours of grateful memory.

We shall grow old together, you and I,
Here in this pleasant spot as years go by.
So to these wishes I give silent tongue
Today, while I am new and you are young.

—Clarence Edwin Flynn



The hibiscus, a shrub having large showy flowers, is one among the many plants that blossom freely for you and for me.

Photos by Don Knight

The Glories That I Own

by Grace W. McGavran

THE SUMMER SUN is golden; the skies are blue. And America is out on wheels. City parks, state parks, county parks, national forests and parks, scenic drives, all of them are invaded by their owners. Yes, their owners—you and I, the people of these United States.

It is not so in other countries, for the most part. There the parks belong to the privileged. The people are kept off in a corner! Allowed to use, encouraged to use; but they do not own.

In this country it is I who own the glories of mountain, lake, canyon and geyser, forest, and alpine meadow. There, though otherwise I be landless, are my heritage and the heritage of my children after me. And of yours.

Junior likes to sleep in a pup tent in the back yard. But come summer vacation for Dad, the whole family packs up and takes its tent to the new Ocean Strip of the Olympic National Park; or reaches the Oswald West State Park in

Oregon and, in a huge wheelbarrow provided for the purpose, trundles tent and sleeping bags and supplies down a gently sloping path above a rushing stream till they reach the camping sites by Short Sands Beach. There with giant western hemlock and cedar singing overhead and the incoming tide murmuring over the sands they make their camp on their own land—the land that will belong forever to them, the people. Or perhaps they love the mountains and find a remote campground by Yellowstone Lake or far back in Glacier Park. It is theirs to choose.

This land I own, this land you own, is not just for campers. You and I may wander its trails, wonder at its huge redwoods, marvel at its canyons, watch with delight its geysers, listen to the music of its streams, the thunder of its waterfalls, and gaze silently at its vast and majestic mountain ranges.

It is rich with flowers, this land of yours and mine, this ground we own. Untouched and undisturbed, because I leave them there for you and you leave them there for me,

are millions of blossoms, rich and rare tapestry of nature thrown over plain and hillside. What enchantment in the finding of a new variety close beside a campground. What delight in a sea of heather on Mount Baker, of hillsides flowing like rivers of blue when the lupins are abloom on Mount Ranier! What exquisite gems of tiny alpine flowers in the Rockies as one discovers the blue and pink forget-me-nots like stars among the stones near a mountain's top. What a thrill to see the blaze of rhododendrons in the Smokies, the carpets of desert flowers after rain! No one man can say, "These I own." They are ours, yours and mine, the people's.

There is sport, too, in this vast domain that even the landless own. Where else in the world could you and I own miles of ski trails, thousands of rivers teeming with fish, hundreds of lakes in which to launch the boat that swings so lightly behind our car on its trailer? Where else could we enter, in a light canoe, a wilderness of stream and lake and see no other

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soul for so long as we choose?

Yes, it is all mine—and yours. And we have a responsibility toward it. We are charged with its care, with its safety, with the conservation of its resources.

We, the people, pay out good solid money to those who will look after it. Yet, sometimes we waste our own money by causing these same guardians of our domain to remedy situations our own lack of consideration has brought about.

Why should eight rangers be taken from their duties to search for you or me because we failed to respect the rules they set for our safety?

Why should thousands of birds and animals die in forest fires—wherein you and I have burned

down by our own carelessness our own trees?

Why should geysers be stopped up and morning glory pools choked up by bottle caps and other objects thrown in by you and me? I wouldn't stop up my fountain at home. It rises only a few feet with its sparkling jet. But I love it. Why do I abuse the wonderful thing that throws its glory far above my head? It's mine, you know. Mine and yours. To guard, to cherish, to watch in amazement. And to leave undiminished in its wonder and its power for your children and mine.

Why should I spread the vast fair meadows of my kingly domain with refuse? You would not leave tin cans and trash to adorn the

corner of your modest lawn. Nor would I. This greater lawn, this unlimited shrubbery, this garden that extends for acre after acre—well they are yours, too, and mine as well. Their beauty will be seen too by nature itself if we just keep them free of our human leavings.

It can be. When I and you, and you, and you, look with fond pride upon the glory that we own and each one does his one small part to keep it undefiled, unspoiled, untouched by destruction in any form. It will remain a wilderness in which to forget the problems of civilization, a place of heartsease. Then indeed can we rejoice in the treasure that we shall pass on to our children and to their children forever.

The San Juan Mountains of southwestern Colorado are one of the many mountain ranges that grace the U.S. terrain.



Third in a Series on Parents and the Teen-age Social World



*Ever tried fishing
for sixty-one?*

by Roy Hanson

Illustrated by
Bettye Brown

*Are You Sure You Love Your
Teen-ager?*

THE TEEN-AGER CRAVES "a place" in the world. He wants to "belong" with his own. Many a teen-ager's most cherished day-dream is that "someone is friendly to me." The Christian understanding of life has this message for such teen-agers. "Real relationship with others is not a prize to be won, not a product to be bought, not a reward to be earned. The kind of relationship for which men are made can never take place among a group or between persons where each is concerned only to be appreciated, befriended and understood. It takes place also when each is concerned to appreciate, befriend, and understand."

As Christian adults, it is our commission to help young people discover this truth and learn what it means in their lives. This truth is not something which can be cheaply communicated by moralistic preaching. When a teen-ager's attempts at relating to others are distorted by a self-defeating preoccupation with his own loneliness, he is not helped by being told, "You should think of someone else besides yourself." "You should think less of *getting* friendship and more of *giving* friendship."

The self-conscious preoccupation with getting friendship is a trap. No one in a trap is helped by being told he shouldn't be in it. He is helped by being released. A person is released from the self-defeating trap of trying to be loved by being put in touch with the love of God.

The pattern set by the Christ we have vowed to follow indicates that we can help persons put themselves in touch with the love of God in two ways. One way is to *proclaim* God's love. The other is to *mediate* it.

To mediate is to act as a channel through which a flow can take place from a source to a destination. Persons can be told that the supreme power of the universe is a God of Love. What God's love is and means can be explained to them, and illustrated in parables. Beyond this, persons still have the great need of coming into contact with God's love. Awareness of

God's love must become a part of their experience—something they personally feel and knowingly accept.

Can Christian parents mediate God's love to their teen-agers? Through their parents, can young people come into contact with God's love? Through Christian adults, can teen-agers not only hear about God's love but experience it? This is what it means to carry on the work of Christ in the world. While Jesus of Nazareth was preaching that God loves men, and was explaining *how* God loves men; he was, also, loving men in God's spirit.

A young person's most basic need is to recognize and accept the love of God. The deepest, most effective means of communicating God's love to young people is for their parents and their church to tell them about God's love, and love them with God's love.

The point of failure of many parents is in the matter of loving the teen-agers *with God's love*. Few Christian parents fail to feel love for their offspring. It is not true, however, that every warm, positive, loving feeling toward another is like the love which God's spokesmen have in mind when they speak of "the love with which he first loved us."

The love which they do have in mind has been given a famous definition in clear and practical terms. It has been said of it, among other things, that it is patient and kind, that it is not jealous, that it does not insist on its own way, and that it is not resentful.

The Patience of Love

What is the *patience* of a real loving relationship?

Mr. Harley hadn't had his new station wagon long before he was asked to drive the Junior-High Christian Fellowship to their annual picnic and to sponsor the event. There was some delay in finding the way into the picnic ground, during which time some members of the group began to amuse themselves by throwing pebbles from the roadbed. One pebble from the last volley thrown cracked a window in a truck which a

farmer had left parked by his pasture gate. Conferring with the young people, Mr. Harley learned that the girls, including his own daughter, claimed no responsibility, since they had quit throwing stones before the truck was hit. Every one of the boys was certain that his stone could not have been the one since they each had watched theirs and had seen it land. Mr. Harley reminded them that it had to be *someone's* pebble which did the damage. Then he decided to drop the matter so as not to spoil the picnic. The next morning, he wrote the farmer a check from his own account.

In contrast is a father whose son tells this story through a television drama. Dad and his two boys arrived at a lake for an outing. The extraordinary total of sixty-one fish had just been caught by a foreign family which had just moved into the community. While their father was making friends with these folks, the two boys agreed that such people did not deserve all that luck. Resentfully and jealously they dropped a bar of soap into the cache of fish.

Dad neither "beat the tar out of the boys" nor wrote out a check to cover the damage they had done. He took his boys and boat, pushed out into the lake, and stayed there. He and the boys stayed there through a mosquito attack which lasted through the long chilly night. They stayed there through the long, wearing next day. They stayed into another night. They stayed and fished. They fished not for sport. They fished for repentance, justice, and love. They continued fishing on the lake until they had caught sixty-one fish to replace those they had ruined. After their ordeal the boys needed no orders from their father to do something which they would never have done two days before. They turned down an uncle's offer of "the finest steak in town" to accept an invitation to a fish dinner "cooked the way we did it in the old country."

God's love is a hard love, dedicated to the *growth* more than the *comfort* of persons. The patience of such love renounces unfair shortcuts, not only for oneself but for

those within one's sphere of influence. It takes patience in the deepest, most loving sense of the word, to give our youth the right to make mistakes and to take the consequences for their mistakes. Yet this is what parents must do if teen-agers are to develop into the persons God created them to be. As *The King James Version* puts it, "Charity suffereth long."

Love Is Not Jealous

It is difficult, as a parent, to love free of jealousy.

It seemed to Mrs. Fisher that once her son, Paul, entered high school he spent time with everyone but his parents. He and his two inseparable pals, Jack and Terry, were, every evening, at the home of their bandleader, the office of their church fellowship adviser, on a date, or locked in a room preparing for a test. She suggested to her husband that whenever Paul needed to be disciplined, their method would be to restrict him to the house for one or more evenings. This, she felt, would not only provide punishment when needed, but would accomplish the purpose of keeping Paul home with them once in a while. Her suggestion was motivated not only by her concern for Paul, but by her jealousy of Paul.

Mrs. Fisher resented the intrusion of other interests in Paul's life. She was unwilling to face an important fact. It is natural and good that young people begin to

find other relationships to do for them many of the things the family did for them in younger years. It is natural and good that family ties be loosened gradually. The natural movement in the teen years is toward less dependence on parents, less time spent with parents, and less centering of interest in the home. If parents fight this, they will be fighting the young people and their growth. They will become part of the teen-ager's problem rather than a trusted partner to whom he can come for understanding of and help with his problems. The one relationship which should be secure and dependable amid the uncertainty and instability of many new ones, may itself become the very center of instability in relationship.

There is room for parent-teen-ager companionship, but it should be whatever companionship comes *naturally* to parent and teen-ager. The companionship needs to be based upon a deep, enduring companionship that each has with God through Christ. Rather than a companionship which suddenly makes arbitrary demands for more of his time, attention, and affection; the teen-ager needs his parents' *silent* companionship. He needs to know that his parents are around, ready to do the kind of things together which the family always has done together; but ready, also, to do these things less than before, thus allowing the teen-ager to venture into relationships which involve giving more of their time, attention, and affection to others.

Love Is Understanding and Generous

"Love," says one definition, "does not insist on its own way." Parental love which is to mediate God's love to teen-agers must not insist on its own way. Parents must not have a love that seems to suggest: "I love my own theories of how a person should mature and enjoy molding you to that pattern." Or that suggests, "I love reliving my own lost youth and find it exhilarating to accomplish through you all that I did not accomplish myself." Or that

suggests, "I love to be needed, looked up to, respected as authority; and I love your dependence upon me." In fact, there is probably something of these meanings in every parental affection. It is necessary, however, for the well-being of ourselves as well as our youth, for these meanings to take a back seat. If the parent-child relationship is to be healthy, our affections must basically, centrally mean, "I love you. I care about what you are as a person in your own right. I care about the individuality God gave you."

The King James Version puts it, "Charity seeketh not her own." This is as clear a distinction as any between parental love which is mere human sentiment and parental love which is charged by a mediation of God's love. The one loves the young people because they are our own. The other rejoices in the privilege of having them, to some degree, for our own; but it cares about letting them become *their* own—and be their own.

Love Is Unresentful

A parent's relationship with his offspring is as liable to become resentful as is any relationship.

Mrs. Rasmussen lived her youth in a generation when schools in the smaller towns offered few opportunities for learning beyond the basic subjects. Only once did a music teacher come into her school, and she stayed only three semesters. When her daughter, Kathleen, expressed an interest in piano, Mrs. Rasmussen was glad for the fine opportunities offered the musically inclined in today's schools. Kathleen would not have to go through life with impossible daydreams of being a great concert pianist as her mother had been forced to do.

Shortly after entering high school, however, Kathleen showed a marked decrease in her interest in piano. In the fall of her junior year, she decided to drop all of her work in the music department in favor of some other emerging interests. She had somewhat expected this decision would cause strained relations with her mother, and it did.

Human beings tend to feel re-

(Continued on page 30)



"Arnold is a good painter, only he day-dreams."

DON'T live with your children

by Lena Martin Smith



Illustrated by Norman Maccock

"Mother, would you like to come home with us?" invited Beth.

BETH SHERWOOD, calm modern mother, beautiful and efficient, hurried from room to room picking up things the children had scattered in her mother-in-law's house. Ted's little truck, Nancy's doll, Ted's sweater, Nancy's older books. "You can get some rest when we're gone, Mother. I know the children drive you wild!" she said as she walked about with precision, though eight months' pregnant.

The older woman, exhausted with grief, tucked back a gray lock of hair. Martha Sherwood was a little in awe of Beth. She couldn't expect her young daughter-in-law to understand. The children's noise did not drive her wild. They filled the awful silence that her

husband's death left. Was the heart attack only a week ago? It seemed a year.

"Oh, no, Beth. You have been wonderful to take charge this week. And I know you must get back home. I'll be all right!" All right? All right without J. W. who had been her shelter for forty years?

Dr. J. W. Sherwood had taught at Benton College three hundred miles from St. Louis where Henry, their only son, lived. The Sherwood home was just across from the campus at Benton. Martha's friends tried to be kind, following the first news of J.W.'s death. They talked glibly to her. "How fortunate you are, Martha! You can go to college programs, keep up your faculty wife club, and work at your hobbies: writing and marionettes. You will never be

bored. And you don't seem sixty-five by ten years!" *A lot they know*, thought Martha, *of this loneliness, of this devastating grief*. Beth's voice brought her back to the present.

"Mother, would you like to come home with us?" invited Beth. "In another month our new baby will be here and I could really use you!" *Routine politeness*, thought Martha.

Henry, who resembled his father, tall and broad-shouldered, gay and noisy, said soberly, "Mother, we want you to do just what you want to." The protectiveness of his words almost brought tears again, but Martha resolved not to be weak. Everyone knew that old folks have no business living with their children. She dared not say what she really

wanted: to get away from the silence of the home without J.W., to live amid the blessed activities and noises of grandchildren.

Martha was conditioned to a noisy home. It had roared at times with talk and laughter, sparkling and bright. She would like to assure Beth that the children's noise never made her nervous, but, of course, Beth would not believe her. So, they talked of the weather. The family must start home before it rained. There were hugs and kisses of good-by, and the car moved away leaving Martha standing on her porch. Nancy, five, and Ted, two, kept waving until the car turned the corner.

Five days and five nights with many hours of what she hoped was honest thinking, in addition to almost constant prayers for guidance, brought Martha's decision. "I don't have to stand this emptiness," she said to herself finally. "I can rent this monument, this seven-room reminder of yesterdays, and go where I can see those children more often, maybe baby-sit for them. Beth won't mind having me live near enough for that, at least not until this little one arrives."

Still, Martha didn't really want an apartment. She wished she could somehow creep under the roof of her son's home and sleep close to her loved ones, not blocks away. *It is funny, thought Martha, how one believes a thing if it is said often enough.* "Don't live with your children!" *It doesn't have to be true always*, she thought stubbornly. It might be wicked to wish she could live with her son and family, but she could not help it.

She did not even wait for a letter. She phoned. "Henry, get me an apartment, a one-room efficiency. I'm coming to St. Louis!"

His voice sounded surprised but glad and perhaps relieved. "Good!" he answered heartily. "I'll come for you!"

"Don't be silly. You've lost enough time from work. I want to bring my own car anyway. I will bring myself."

So, Martha, in a few days, in a new hat and with a brave smile arrived in St. Louis. Her trunk

was full of luggage and boxes. Beth greeted her with, "We've got our third bedroom ready for you. We saw no reason for you to pay rent until our little one arrived, so we are kidnapping you."

Martha's heart picked up a little speed but she knew she must not jump to conclusions. Beth was probably sorry for her. "Beth I've not worked with a baby since Henry was little. I feel very inadequate, beside you!"

Beth smiled and winked at Henry. "I'll teach you," she offered gaily. "You do all right with the other children."

Beth arose at 4 A.M. the day she went to the hospital. "This is it!" she told the family. Her knowledge of how babies take their time caused her to wait many hours before asking Henry to start the car. *Oh, these modern mothers*, thought Martha, impatiently. She was afraid the baby might surprise Beth, but she kept her fear to herself.

Nancy and Ted had already adopted Grandma. They asked her to read to them, play games by the hour, watch and explain television, feed them, hunt toys, and she allowed them to crawl into her big bed in the morning. They continued this after Beth and the new baby were safely home. Long before the adults were awake, Ted would slip in and whisper, "Sh! Mummy and Daddy 'sleep!" Martha loved this and silently wished J.W. in his heavenly home could share her joy. *Maybe he does, who knows?*

With Baby Irene at home there were feedings at night as well as day, a huge stack of diapers, and added tasks of helping Ted and Nancy to adjust to this wee sister. Beth, more beautiful than ever and slender again, was persuaded to go driving with Henry, and later to go out occasionally to dinner, visit with pals, other parents, and for special parties.

Beth hesitated about going out. "Certainly I like it, Henry, but it isn't fair to Mother! We must not make a baby sitter of her!"

Of course she was saying this for Martha's benefit, Martha felt. No young parents want their moth-

er in the way indefinitely, and they really left her only once or twice a week.

"Mother loves it!" insisted Henry, kissing away Beth's protests, and looking happier every day, to his mother. "And so do I!" he added.

One night they came home at 2 A.M. Martha had put the children to bed at eight and felt a real sense of accomplishment. She watched television until twelve, then read the late magazines. It was warm comfort to know she was a standby for J.W.'s grandchildren, that they were safe asleep and that Henry and Beth could have the satisfaction of knowing their brood was in safe keeping.

Beth's pretty eyes were shining as they came in, but she came straight to Martha. "I'm so ashamed of us, Mother! And we do plan to treat you better. I won't let you be a baby sitter another time!"

Martha turned away to hide tears of disappointment. She answered more sharply than she intended. "The sooner I go the better!" She was so depressed she did not notice the dead silence that followed this announcement.

Martha thought she saw eagerness in the movements as they called Twin Elms the next day and arranged the moving date. She felt she was being rushed as they moved her boxes and luggage to their car, and into the beautiful one-room efficiency.

When all was in place at Twin Elms, Henry went down to the general office to arrange for telephone and electricity. Beth sat down to wait in Martha's cozy little room. A painful silence began and with it came Martha's rebellion.

"Beth, I can't let you go without saying something you won't believe. I can't help talking. I don't want anyone feeling sorry for me. I will keep busy at something but I don't believe a word of this harping about mothers living with children. Maybe you did get tired of me—but I loved every minute of it. I don't want to go places like I was thirty years old. It was wonderful to know the children were

asleep in my care, and you and Henry were having some time alone or with friends. It was pure joy to feel I was of some value to my loved ones while I sat in comfort watching TV. But—"Martha looked up at Beth who had begun to weep into her handkerchief silently. "I won't be back to bother you again," she added weakly.

Beth dried her eyes and smiled. "Mother, Mother, how wrong I have been! I kept telling Henry we'd lose you if we kept making a baby sitter out of you. He didn't agree with me, until you said the sooner you left, the better. We thought you were fed up!"

Beth wept. "All my life I've dreamed of having a family, not just children, but a whole family, grandma and all, around me. I had a grandma when I was little and I promised the children you would live with us always. Henry hoped you'd stay. It gave him such peace of mind when he could see you were all right, if only for a moment a day."

Martha Sherwood began a hearty laughter for the first time since J. W. died. At the same time tears of joy rolled down her cheek. "Why didn't you tell me?" she choked. "I've been wrong, too, in what you thought." At the aston-

ished look on Beth's face, she wiped her tears of laughter and said, "Come on, let's go home!"

"But the rent is already paid here!" Beth said hesitatingly.

"I'd give twice this rent every month to be a part of your family. I'm afraid you're stuck with me now!" With a new twinkle in her eyes she added, "You shouldn't have said it. Don't you know grandmas have no business living with their children?"

Beth began stuffing Martha's things back into the luggage. "That's the silliest nonsense, when families want to! We'll be the exception, Grandma!"

b

IBLEGRAM

Guess the words below and write them over their numbered dashes. Then transfer each letter to the correspondingly numbered square in the pattern. The colored squares indicate word endings.

Reading from left to right, you will find that the filled pattern will contain a selected quotation from the Bible.

- A Bird on the reverse side of a quarter -----

B The floor of a fireplace -----

C Twice as much -----

D Little Miss who sat on a tuffet -----

E A pair of these has ten digits -----

F False Gods -----

G A well-known planet -----

H Strap, or strip of leather -----

I Stopped -----

J Place of worship -----

K Remain -----

L What the sun gives -----

M Sleeping place on a train -----

N To shield or protect -----

O Piece of metal used in place of coins for streetcar fare -----

P Belief in God -----
- 85 72 100 22 36

2 29 48 89 43 35

58 41 109 13 66 45

73 50 9 42 3 97

60 65 16 33 63

15 46 117 67 40

37 76 39 94 19

10 95 25 114 115

11 80 82 90 4 30

1 96 75 55 78 12

112 105 86 121

44 102 20 68

111 57 118 34 87

93 6 49 47 28 17

59 120 84 79 51

104 31 83 53 64

by Hilda E. Allen

- Q Leaps like a toad -----

R All by yourself -----

S Army car -----

T Of high rank or station -----

U Form -----

V Comical -----

W Fruit for a cool ade -----

X Helps -----
- 106 103 81 18

88 14 98 32 27

119 107 74 26

92 8 23 71 61

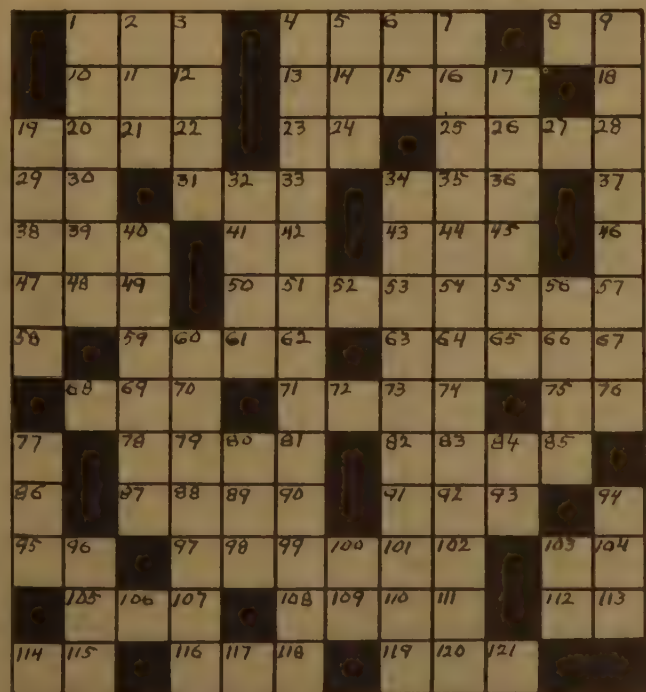
7 69 38 56 24

116 101 62 77 5

21 70 110 54 99

91 113 108 52

(Solution on page 27)



Look

Before You Join

by Louise Horton

Illustrations by
Art FitzSimmons



*Ask yourself:
"What can I do
for the club?"*

JOHN AND MYRTLE puzzled their friends.

Although they were a fine Christian couple, why did John turn down membership in the new church group, and, instead, join a club frankly devoted to politics? Why did Myrtle, also, refuse to join the new group and, instead, join the Woman's Club, known as the "gossip factory"?

They made their choices because they looked before they joined. John and Myrtle were people who, instead of asking, "What can the club do for me?" asked "What can I do for the club?"

Now that John and Myrtle's children were in college, they found more time for outside-the-home activities. They were active in the church but would now have time for another organization. They had also done some thinking on the subject of "joining."

Each recognized that as Christians they could be of more value in a nonchurch group because they could then bring their Christian principles to a group that needed them rather than to those that already had them.

So they turned down the new church club which they would like to have joined and asked themselves, "Can our Christian principles be used to help our community?" John looked at a certain political club which was having a hard time raising funds. As he had some influence in important circles and had a gift for organization, perhaps he could help.

Myrtle looked at the Woman's club, the "gossip factory," and remembered her college days when she was known as a "leader." She could be an influence for good.

The political club lost no time in appointing John to a key committee chairmanship where his organization and drive brought in the badly needed funds. Once in a position of influence within the club, John proceeded to use that influence subtly to encourage the group to back worthwhile projects for the good of the community.

The first thing Myrtle was asked to do in the Woman's Club was to give a book review. Previous re-

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views had been halfhearted and only gave an excuse for the women afterwards to settle down over their tea cups and gossip. Myrtle knew her literature and chose a novel that was a masterpiece carrying a Christian message. Also, Myrtle knew how to talk. The review was so successful that afterwards the women actually talked about the book.

The next season Myrtle was made chairman of the Literature Committee and got the women so interested in opening a reading room for teen-agers in the public library that gossip was forgotten.

You, too, must look before you join. If you want to do your part in community and church affairs yet have time for only one group, consider that a nonchurch group

may have a greater need for what you have to offer. A missionary does not stay at home with his own friends. He goes wherever there are those who need him.

Your answers to four questions can point the ways to the best decision for you.

1. What do you have to offer an organization aside from your Christian way of life.

You must have a practical reason first of all, one directly connected with the club's purpose.

If it is a political club, you should have some political know-how and perhaps a knack for campaigning and an ability to speak well. If it is a study club, you should be well read, able to write an interesting paper or give a good book review. If it is a club of gen-

eral interests, find out what departments and committees they have and determine where you can make your strongest contribution.

Your Christianity is, of course, the most important thing you will bring to any organization. We put the practical reasons first only because your Christianity, to be effective, must fit the purpose of the club.

2. Which organization needs what you have to offer? Again we begin with the practical.

If the political club's last couple of campaigns have been failures, do you have an organizational ability that might help? If the literary club is worried because it is failing to attract new members, do you have a contribution that would make their meetings more interesting? Be honest in your appraisal of yourself. You don't want to pretend you have talents and abilities that you do not actually possess. Neither do you want to deny an ability or talent that you know you do have.

3. How much time do you have to give to interests outside your home? How many organizations can you serve *adequately*?

This is one of the more important of the four questions. Your family must come first. Not even the desire to spread Christian principles to others will justify any neglect of your home.

If your family is young, you will have less time to give to anything outside the home. Your child needs *you*. This goes for both father and mother. No baby sitter, nurse, or in-law can take your place.

As your family grows older, you may find that you do have spare time for outside interests. When your family is grown, you may even find time on your hands. Then look for that outside interest, the spot to which you can bring the influence of your Christian way of life.

4. When you join a group, what kind of member will you be?

Be an active member or there is no point in joining. However, don't be active immediately. Listen. Observe. In this way you will be able to determine

(Continued on page 27)



Family Fun on "The Fourth"

—With Safety

by Helen Ramsey

WHY NOT CELEBRATE the "glorious Fourth" at home this year. Make it a day of family fun—with safety. It is true that dangerous fireworks are outlawed in many places, but packed highways often result in automobile accidents. Traveling long distances is exhausting for little folks, and public parks are apt to be too crowded with picknickers for pleasure. It's more fun to stay at home, especially if a day of interesting activity has been planned.

Start with a Patriotic Parade; later, enjoy a Patriotic Picnic; and wind up with an old-fashioned Patriotic Song Fest. Children love a parade, and if there are not enough participants in your immediate group, invite the neighborhood children to take part. Supply them with a variety of musical instruments and noise makers, plop a red, white, and blue tissue

paper cap on each head, and send them marching down the street.

Two sticks and a dish pan will serve Johnny, in case a real drum is unavailable. It's fun to hum through a comb covered with tissue paper. Even the smallest tot can carry a flag with pride. Watch them marching along, each small bosom popping with patriotic fervor, and you will feel well repaid for your trouble.

A picnic supper on the porch or in the yard is always fun, and can be as simple or as elaborate as desired. Sizzling hamburgers or hot dogs roasted over an open fire are just right for this informal holiday repast. Potato chips, deviled eggs, ice cream cones and cookies complete a satisfying picnic menu. Let the children help with the food and table setting. They will enjoy winding strips of red, white, and blue crepe paper down the length of the table, or making a flag centerpiece. Let them stick tiny replicas

of Old Glory in the halves of deviled eggs for a festive touch. If daughter is old enough she may want to decorate cup cakes or cookies with frosting tinted in the flag colors.

Incidentally, small flags are not always easy to get, for stores carry heavy stocks of Easter, Valentine, and Christmas decorations but have little in the way of patriotic materials. You will probably have to go to a stationery store or specialty shop for your flags, so don't wait till the last minute to get them. It may be necessary to cut pictures of small flags from magazines. Mount them on heavy paper and complete them with toothpick stems.

A patriotic song fest is an ideal way to close the day. With mother or older sister seated at the piano, and the family gathered around, the stirring old songs come to life in an inspiring way. "O Beautiful for Spacious Skies," "The Star-Spangled Banner," and "My County! 'Tis of Thee" should be familiar to all of us, and children will love to learn the words this way.

We want to teach our children to cherish their glorious American freedom, and the celebration of Independence Day is a tradition we don't want to forget. Observing it at home with marching, music, and food is a satisfying way to do it.

Free-lance writer, 920 Forty-third Street, Rock Island, Illinois.

Know Your Hymns

by Louise D. Phillips

WHO WAS THE COMPOSER of these favorite hymns?

Find his name in his hymns.

Place the correct letter in the blank space. Read downward.

SAVIOR, BREATHE AN EVENIN—

TRU— HEARTED, WHOLE

LORD, F—R TOMORROW AND ITS

TH—OW OUT THE LIFE LINE;

THERE IS A —REEN HILL FAR AWAY;

HAV—

JESUS IS —ALL

BLES—ING

HEAR—ED

N—EDS

TAKE TIME TO —E HOLY

B

TH—NE OWN WAY LORD

I—G

JESU—, I COME

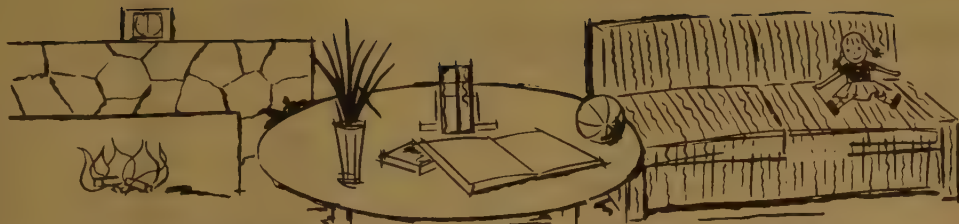
Let me introduce him to you.

He composed hymns and directed music for the famous revival team of Dwight L. Moody and Ira D. Sankey.

He had a remarkable tenor voice and was an eminent choir director of Baptist churches in Chicago and Boston.

He had the privilege of singing before some of the kings and queens of Europe.

(Answer) George C. Stebbins



for parents

FAMILY WORSHIP

THE GENERAL THEME for this month is one that is dear to the heart of every American and every Christian. Precious as freedom is, too many people confuse it with the right to do as they please without giving any thought to anyone else. Freedom carries with it its own limitations. For example, when one is confronted with a choice, he cannot choose and still have all the alternatives. Once a choice has been made, all the alternatives are ruled out.

The Christian will regard the rights of others and their well-being as he considers his own freedom. This principle is best learned in Christian homes where every member of the Christian family gives consideration to the preferences and rights of all the others. Since young children learn much from example, parents have the opportunity to teach the true meaning of freedom through their relationship with their children.

Provide a Climate

Children need freedom in a controlled situation. In other words, young children do not have the background or the experience to handle too much freedom. In a framework of certain "rules" they may make choices, learn to accept the consequences of their choices, and assume such responsibilities as they are able.

If periods of family worship are part of your home life, this principle may be applied: Your children may select the material to be used, especially if you follow an order of worship (the March, 1960, issue of *Hearthstone* suggested one or you may have arranged your own). They may not only accept the responsibility for choosing the material, but also may assume responsibility for as much of the service as their age and maturity allow. You, as parents, are the resource persons to be called upon when needed just as children sometimes use resources in making other choices.

Set the Example

You may show how one uses freedom as you face problems and choices. As you talk together in your family, pray about the matter before you, or seek guidance and counsel in the words of the Bible, you will be setting a vivid example before your children. At the same time, when your choices are made and

your problems solved in the spirit of worship, a two-fold lesson is learned by your children: that worship is not confined to a definite time or place and that the content of worship is not as important as the spirit; and that freedom does not imply complete absence of problems.

There are responsibilities for the right use of freedom but rewards as well. For example, the one who limits his own desires in consideration of the rights of others has a better relationship as a result. Put in children's words, this may be stated thus: "It sometimes is hard to share, but when you do you have a better time playing with your friend." Such statements can be reinforced as children see the satisfactions that their parents experience as they discipline themselves to use their freedom with thought

for all (see "The Glories That I Own," p. 4).

What the Bible Says

The Bible has much to say about freedom: what it is, how it is to be used, what its requirements are, and its rewards. You will want to read some of these passages. You may use a concordance and look at all the passages

listed under "Freedom" and "Free," or you may read the following: John 8:32; 1 Corinthians 9:19; 2 Corinthians 3:17; Galatians 5:1, 13, 22-23; 1 Timothy 6:17; Hebrews 13:5-6; 1 Peter 2:16.

The Bible verses to use with your children in periods of worship this month will be from the passages listed above. The themes for the four weeks are: The Way to Freedom, Responsibilities of Freedom, Fruits of Freedom, and Freedom to Enjoy.

The following four pages contain resource materials appropriate to each of the weekly themes. If you follow an order of service in your family worship, some of the materials may be chosen to fit it.

If you prefer informal moments of worship with your children, you will find that the poems, stories, prayers, and pictures will fit into that kind of experience. Where materials are not suited to all ages, an indication is given for those with whom they may be used: (K) for preschool children, (P) for those in grades one through three, (J) for older boys and girls in grades four through six. The story on page 22 may be used with ages 6 to 11.

Theme for
July:
Freedom



Theme: The Way to Freedom

A Bible Verse: "You will know the truth, and the truth will make you free."—John 8:32.

To Do My Best (J)

Teach me to do my best, dear God,
In all I do and say,
And teach me to be grateful
For blessings day by day,
And teach me to be kind and true
And brave in every way,
And teach me, heavenly Father,
To be obedient, I pray.

—Laura Emily Mau¹

God Is My Helper (K,P)

"God is my helper," this I know,
Because the Bible tells me so.
He makes me strong to do what's right,
He keeps me safe both day and night.
He likes to have me give and share,
To talk to him in quiet prayer.
God helps me to have happy days,
I sing a grateful song of praise.

—Esther F. Thom²

A Picture-Story (K)

Look at the picture on this page with your pre-school children. Talk about what they think the girls are doing, what they are thinking about, where they are going. The answers probably will reflect the experiences your children have had.

You may use the replies to make a story something like this: "Nelda and Jane [use the names of your own children, or one of them and a friend] had on their Sunday dresses and hats. They carried their new purses. They were going to Sunday church school.

"As they walked along, they talked about Miss Jones, their teacher. Nelda and Jane liked Miss Jones! She told them stories, she showed them pictures, she played with them. She helped them learn about God and how he wanted people to act.

"It's not easy to do the right thing," Jane said.

"No, it's not," Nelda answered, "but I always feel better when I do. Mother says that's the only way to be happy."

Prayer: Dear God, help me to know how to decide what I shall do so that I, and all those I love, will be happy. Amen.

¹From *Juniors*. Copyright, 1946, by The American Baptist Publication Society. Used by permission.

²From *Story World*, Copyright, 1953, by The American Baptist Publication Society. Used by permission.

How to Be Free (P,J)

The juniors had been talking about freedom.

"We're free," Jim said, "we live in a free country."

"But that doesn't mean we can do just as we please," Dan had retorted. "We've all got plenty of bosses, you know!"

"Is freedom a matter of 'bosses'?" Mrs. Terry asked.

"No," Tod said. "It's the way you feel inside."

"What do you mean?" Mrs. Terry asked.

"Knowing what is right helps you to decide what to do," Ruth answered, and many heads nodded.

"But even when you decide," Laura said, "you have to do what you decided. Sometimes that's harder than doing wrong."

"Is it?" Mrs. Terry asked.

"Maybe it is right then," Frank agreed, "but in the end it isn't nearly as hard as doing wrong. If you decide the wrong thing, it seems to keep getting worse and worse the farther it goes!"

"Yes!" the others agreed, "that's right!"

"Then," Mrs. Terry asked, "what is the way to be really free? Can we list the things that free us?"

The juniors listed: Knowing the difference between right and wrong and choosing the right; being truthful; having a clear conscience; remembering the rights of others; accepting responsibility and carrying it out; knowing and doing what God expects.

What would your list be?

—Josef Scaylea from A. Devaney.





—Gedge Harmon

Daily Thanksgiving (K,P)

When anyone is kind to me
At home or school or play,
A pleasant "Thank you" seems to be
The very thing to say.

As God is always kind and good
And always near and dear,
I'll try to thank Him as I should
Each day throughout the year.

—Florence Pedigo Jansson

Doing Our Part (P,J)

The family liked to have picnics in the summer. Everyone helped to get the lunch ready. Everyone helped to collect blankets, pillows, and other things to make them comfortable. Everyone helped to eat the lunch. But not everyone wanted to help clean up afterward!

"Why do we always have to help with the work?" Sally complained.

"Nobody lives around here," Bud added. "Why can't we leave the trash here?"

Father was thoughtful. Then he asked, "Would you want to have a picnic in a place littered with the trash someone else left?"

"Of course not!" Bud answered. Then he added with a sheepish grin, "Oh, I see! No one else likes it, either."

"That isn't all," Mother added. "If we are to have nice picnic places, we must do our part to keep them nice. There is a responsibility with every privilege."

"That's what you always say, Mother," Sally said, still a little cross. "But if we all must help, let's get at it! Then we can play." And that is what they did.

Prayer: Dear God, help us always to remember that there is a responsibility with every privilege. If we are to be free, we must do our part. Amen.

Theme: Responsibilities of Freedom

A Bible Verse: *Live as servants of God.*—1 Peter 2:16.

Thanks for My Family (J)

The best of all the gracious plans
That God has made for me
Is when he thought to put me in
A happy family;
I know I could not do without
My parents' love and care;
And I am glad for happy times
At home in which we share.

I like the way in which we do
The tasks that must be done;
No person has to do them all,
There's work for everyone.
And then we always find real joy
In serving others, too,
Who need the help that we can give
Or work that we can do.

So I am glad God gave to me
A father and a mother
And put us in a family
With sister and with brother.

—Mabel Niedermeyer McCaw

The Picnic (K,P)

"Who wants to go to the park?" Mother asked.

"I do," Debbie said.

"I do," big brother Steve said.

"I do," Father said.

"Fine," Mother said. "Let's get ready." She packed the lunch while Father put folding chairs in the car trunk. Steve filled one thermos bottle with milk and one with ice tea.

"Debbie?" Mother called. "What are you doing?"

"I'm waiting to go to the park," Debbie answered.

"I have a job for you," Mother said. "Get the tablecloth and a box of paper napkins."

When the family got to the park, Mother asked for the tablecloth and napkins. Everyone looked until Debbie said, "I didn't put them in."

"Why?" Steve demanded.

"I didn't want to work. I just wanted to come to the park," Debbie answered.

"We can eat without them," Father said. But no one was very happy.

"I'm sorry," Debbie said at last. "Next time I'll work even if I don't want to, then I won't feel so bad!"

"Doing what we should makes everyone happy," Father said, and all the others agreed.



Theme: Fruits of Freedom

Without Fee (P.J)

God's earth is full of sunshine
For all of us to see;
There's sunshine on the hilltops,
There's sunshine in a tree.

There's sunshine in the valleys
And on every winding lea;
Let's find that golden treasure—
It's given without fee.

—Annie Laurie Von Tungeln

The Vacation (K)

Mother, Father, and Susan were
on a vacation trip. Susan never
had gone with Mother and Father
before, and she was excited.

"You must stay close to us,"

Father said over and over.

"Let me hold your hand,"
Mother said. But Susan didn't
want to stay close to Father. She
didn't want Mother to hold her
hand. She wanted to run about
and see all there was to see!

Once she darted out into the
street where there were many cars.
Once she got in a crowd and could
not see Mother or Father. Once
she almost fell in the lake.

"Susan," Father said firmly, "if
you do not do as we tell you, you
will have to stay at the hotel with
a sitter. If you mind us today, you
won't have to."

It was hard to remember, but
Susan didn't want to stay with a
sitter. It was more fun to mind
than to miss seeing the sights!

A Bible Verse: *Do not use your freedom as an opportunity for the flesh, but through love be servants of one another.*—Galatians 5:13

Prayer

Dear God, there are many ways
in which I can remind myself of
what I should do. That is better
than having someone else remind
me. Give me the courage and the
strength to discipline myself to
live at my best so that I will be
free to enjoy the better things in
life that I might miss without such
discipline. Amen.

What Is Discipline? (P.J)

Many persons think that discipline is something to be avoided. Boys and girls often think that it means punishment, or being made to do something they do not want to do. While the dictionary includes this as part of the definition of discipline, the first parts of the definition are "Instruction," and "training which corrects, molds, strengthens, or perfects." An individual can do these things for himself, and, when he does, that is the best kind of discipline.

The undisciplined person may think he is free. Actually he becomes bound by his lack of discipline. Freedom may be limited or expanded by what we do, or what we relate ourselves to. For example, being a member of a "gang" may seem to be freedom. On the contrary, it limits one's activities, his contacts with all segments of society, his ability to enjoy all the phases of life in a free country.

The Bible helps Christians to know how to discipline themselves. You may want to read these passages and try to live by them: Proverbs 3:11-12; 5:12-14; 6:23-24; 13:24; 15:10; 22:15; Ephesians 6:4; 2 Timothy 2:20-26; 3:16-17; Hebrews 12:5-17.

—David W. Corson from A. Devaney





What Larry Learned (P,J)

Larry was trying to learn to swim. He wasn't making much progress, but he kept trying!

When seven-year-old Ruth asked to go to the park to feed the ducks, Larry said, "That's stupid! Let's go swimming!"

But little Ellen said, "Feed the ducks!" so they went even though Larry sulked.

"Look at the rainbow colors on the ducks' backs," Mother said.

"I like the way they glide through the water," Ruth said.

"They surely know how to swim!" Father said, and that caught Larry's attention.

"Yes, they do," Larry admitted grudgingly.

"The more we know about any creature, the more we can appreciate it," Father said softly. "I didn't see the ducks' colors until someone showed them to me. Now I look for and enjoy them."

"And I didn't know they could do all those tricks while they swam," Larry admitted.

"Appreciation makes us free to enjoy them," Mother said, and Larry knew it was true!

Gloria Remembered (K)

Gloria lived near the park and every day she and Daddy fed the ducks. One day she asked for popcorn, but when she got it she began to eat it herself!

"If you eat the popcorn, there will be none for the ducks," Daddy said. But Gloria ate it all before she got to the pond.

"I want to feed the ducks," she said.

"Where is the popcorn?" Daddy asked.

"I ate it," Gloria said slowly.

"Then we can't feed them," Daddy said. Gloria did not watch the ducks very long.

One day they took bread to the park. Some birds followed them. Gloria gave them some bread. They quickly ate it up!

"If you feed the birds, you won't have bread for the ducks," Daddy

said. But Gloria fed them and soon the bread was all gone!

At the pond Gloria said, "I want to feed the ducks."

"You chose to feed the birds, so you can't feed the ducks," Daddy answered. "If you want to feed the ducks, then you must remember not to feed anything else." And, even though it was hard, Gloria remembered.

Thanks for Summer (J)

Thank God for summer,
The bright summer days;
For sweet-fruited orchards,
For garden bouquets.
Thank God for the pastures
Where fat cattle graze;
For the stream-threaded woodland,
Its cool, quiet ways.

Thank God for the summer,
The warm summer nights;
For fireflies that wander
In long sinking flights;
For sky that is far-streaked
With meteorites;
Thank God for his giving
These heart-glad delights.

—Enola Chamberlin

Theme: Freedom to Enjoy

A Bible Verse: *God . . . richly furnishes us with everything to enjoy.*—1 Timothy 6:17.

Prayer: Dear God, thank you for all the wonderful things in your beautiful world. Help me learn to appreciate them so that I am free to enjoy them. Amen.

I'm Glad

O God, I am so very glad
That you are always near;
That in your wise and loving care
There's nothing I should fear.

—Genevieve Sowards

For Summer's Glad Vacation (K,P)

For summer's glad vacation,
For days of blue and gold,
For days too packed with joy
For anyone to hold;
For night winds in the poplars,
A night bird's far-off cry,
For fireflies in the meadow,
A cricket's lullaby;
For roses in the garden,
For green trees straight and tall,
For days of summer sweetness;
We thank you, Lord, for all.

—Dorothy Walter

—Gene Ahrens



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Freedom Begins at Home

Purpose of Meeting:

To increase our awareness of our debt to and our dependence upon our religious heritage of freedom for family, nation.

Preparation for Meeting

This meeting will be held sometime around the Fourth of July. This is a difficult time as far as holding a meeting is concerned. School is out, trips and vacations are in order. So, publicity is essential: attractive posters; live announcements in the adult department; and, best of all, person-to-person promotion.

Copies of *Hearthstone*, July, 1960, should be given well in advance to the persons who will participate in the program. Make specific assignments early. In addition to the magazine material, encourage the seeking of pertinent illustrations for papers and books. It might help to set up a homelike background to simulate a living room, if the furniture is readily available.

Conducting the Meeting

The leader should have a written meeting plan indicating the order of the various parts, names of participants, special music and other items. An opening devotional helps to provide a spiritual atmosphere for the meeting. Suggested hymns: "America, the Beautiful," "God of Our Fathers," "From Ocean Unto Ocean," and "My Country! 'Tis of Thee." For the Scripture selection, have someone read 1 Corinthians 13 in a modern version, preferably Phillips'. Proverbs 3:1-6 may also be read. Someone could sing Malotte's "Lord's Prayer" and a circle of prayer would conclude the devotions.

To open the meeting, ask the group to think of two possible symbols for our nation, one to stand for security and the other for freedom. Wait until a variety of replies is given. Then report that someone has suggested the oyster as a symbol of security. He is safe and sheltered, food is brought to him by the tides. He "has it made." But that would not do. Our founding fathers spurned ease and comfort; no sheltered life for them. Actually, on the other hand, one of our most popular national symbols is the eagle. That bird stands for freedom, appropriately so. He faces storm, peril, and hardship. Our history is filled with examples of our forebears' devotion to freedom under God. They placed their reliance upon God and sought his will in all. The Fourth of July is a vivid reminder of the daring

words of the Declaration of Independence, and the even more daring price paid to guarantee them. Homes and churches were the first concerns of the pioneer Pilgrims. They realized that godly homes were the basic source of the nation's faith and freedom.

In this they followed the example of the Bible. Israel had also ventured from bondage to freedom. One of the primary requirements for the nation laid down thousands of years ago, was to establish their homes on a religious foundation. The upcoming generation was always taught to know and adopt a personal faith through personal knowledge of and commitment to the Scriptures. Have someone get up at this point and read Deuteronomy 6:4-9. See how parents were enjoined to the systematic religious education of their children, so that they, too, might enjoy freedom under God.

Now by way of contrast, have someone present the material in the article under "The Modern Temper." Times have surely changed, but the need for spiritually-reinforced homes is greater than ever. It might be helpful to have a brief exchange of ideas at this point.

Questions for Discussion

Before the meeting, someone assigned to this task should familiarize himself with the following parallel lists of factors regarding old-fashioned and modern homes. These might be copied on the chalkboard in sections and used as a basis for discussion.

1. What were the advantages and disadvantages of "Old-Fashioned Homes"?

Advantages	Disadvantages
More stable	Often isolated
More unified	Much household drudgery
Less distractions	Often too authoritarian

2. What are the advantages and disadvantages of Modern Homes?

Advantages	Disadvantages
More comforts	More distractions
Less drudgery	More unsettled
More freedom	Less unified

If there is time, the following may also be put on the board for additional discussion: Any relationship between the lists?

(Continued on page 28)

Responsibility Begins at Home!

by emil kontz

Purpose of Meeting:

To point up the need for balancing the enjoyment of freedom with the acceptance of responsibility in the family relationship.

Preparation for Meeting

This is a summer meeting, and it usually takes more work to get a good attendance. Besides, this is the second meeting based on the same article. It will help the discussion to have those who attended the other meeting present. Make clear this is not a prerequisite, however.

Again, make sure there are enough copies of *Hearthstone* provided early for those selected on the program. Be sure they understand just what is expected of them so that there is no unnecessary duplication.

Conducting the Meeting

A written outline of the meeting—perhaps with enough copies for those participating—will help the program move with minimum loss of time and also avoid confusion. Have someone prepare a brief but appropriate devotional. Suggested hymns: "For the Beauty of the Earth," "O Happy Home," and "Faith of Our Fathers." Scriptures to be read: 1 John 4:7-12, 16-19, and Ephesians 5:21-6:4. The *Revised Standard Version of the Bible* or other modern translations will make for clarity. For special music, someone could sing O'Hara's, "Bless This House."

To open the meeting, have someone read the story of Mary and Martha, Luke 10:38-42. Then raise the question, "Which of the two was right?" Mary will be most likely named; someone may mention Martha. Well, how about Martha? She felt responsible for providing adequately for the guest in her home. Mary felt free to listen. Martha felt responsible to work. Let a short discussion follow at this point. Have one of the group read Emerson's advice to his wife, as follows: "I pray you, O excellent wife, not to cumber yourself and me to get a rich dinner for this man or this woman who has alighted at our gate, nor a bedchamber made ready at too great a cost. But let this stranger, in your accent and behaviour, read your heart and your earnestness, your thought and will, which he cannot buy at any price."

Now have someone present the material under the

section, "The Christian Family," in the main article. Next have a good reader read the story recorded in Luke 2:39-52. This is the story of the trip that Mary and Joseph took with Jesus when he was twelve. Point out that this is a revealing illustration of the natural conflict of interests as a child grows toward maturity and freedom. Make note of the parents' anxiety and distress over his staying behind—obviously without permission. Note, too, his determined response to follow his deliberate choice. Finally, call attention to the gracious acceptance of the new relationship by both Jesus and his parents. Point out the development indicated by the different references to Jesus in this brief reading: "the child," "the boy," "Jesus." Here is a progression in growth toward freedom and maturity. It might be helpful to have a brief exchange of ideas about the lessons in this story for parents today.

Next, one of your leaders should present the material under the section, "Freedom to Enjoy and Employ." Have the speaker bring out especially the clues for using freedom creatively: imagination, planning, sharing, love. Then point out that there are at least five areas of family life in which to explore the possibilities of co-operative ventures in freedom and responsibility: work, discipline, money, recreation, religion. These include most of the vital experiences in the total life of the family. Here are tasks, interests, and projects in which all may be involved. Here are practical matters in which sharing and co-operation must be observed if all members of the family are to grow in freedom and responsibility.

Here are three illustrations which might be introduced into the discussion by one person. James G. Gilkey tells of a mother who asked her husband (a statistician) to care for the children while she went shopping. When she returned she found him exhausted and received a record of his ordeal: Dried children's tears, 14 times; Tied their shoes, 16 times; Served drinks of water, 22 times; Bought toy balloons, 3 per child; Average life of balloon, 12 seconds; Cautioned children not to cross street, 34 times; Number of Saturdays father will do this, None!

The second illustration follows. Mrs. Billy Graham in an article in *Family Circle* reports a conver-

(Continued on page 28)

Ruth Finds Playmates

by enola chamberlain

"Who am I going to play with?" Ruth asked Grandmother.



BECAUSE MOTHER WAS ill, Ruth had come to visit her grandmother who lived along the Mohave River on the high desert of Southern California. The first morning, she stood looking wistfully out across the fields to the low desert hills. There wasn't a house in sight.

"Who am I going to play with?" Ruth asked Grandmother.

"When we have finished the dishes I'll show you," Grandmother said. "You'll have plenty of playmates but they won't be like the ones you had at home."

Ruth hurried with the dish drying. She was anxious to be off to play. When they had finished Grandmother handed her a paper sack partly filled with dry bread.

"Now we go," Grandmother said. "Your playmates will be chipmunks, or Antelope Ground Squirrels, as they call them here."

Ruth didn't think that chipmunks would make very good playmates; but she took the paper sack and followed Grandmother as she left the flat green land around the house. When they had climbed a short distance up a rough, rocky desert slope, Grandmother stopped.

"Sit down," she whispered. "Hold the bread in your hands and don't move."

Grandmother sat down, too. Then she struck a rock with her fingertips and gave them a pulling motion, making a tap-scratch, tap-scratch, tap-scratch over and over. Almost instantly a little gray-striped creature, his tail held high up over his back, darted out from behind a bush. Flipping himself erect he stood on his hind feet, his whole being one big twinkle. Ruth held her breath. Never had she seen such a darling little animal.

Assuring himself that all was well, the desert chipmunk dropped to all fours and ran forward until the next time he stood up he was almost touching Ruth's shoe. At the same time another chipmunk came darting out from behind the bush. Seeing where the first chip-

(Continued on page 28)

Illustrated by Winifred Jewell

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—Max Tharpe Photo

Summer Jobs Aren't Hard To Find!

by Muriel Lederer

Where and How to Look for Them

IF YOUR YOUNGSTER is sixteen or over, he or she probably will be one of the 11,000,000 teen-agers looking for a summer job. There are plenty of full- and part-time jobs to be had—if your child starts early enough and knows how to go about it.

How should your teen-agers go about finding summer jobs? Try these places first:

- a) Free employment agencies run by your school, state, or the U.S. Employment Service.
- b) Newspaper want ads.
- c) Your neighborhood businesses.
- d) Your friends and relatives.
- e) Apply directly to an employer for whom you would like to work.
- f) Check with former employers.
- g) Write to a steamship line running summer cruises; the Chamber of Commerce in resort towns for names of resorts hiring teen-agers; National Parks; state parks and resorts; Fred Harvey park resorts all over the country; lake excursion boats.
- h) Camps hiring counselors.

Why a summer job?

Recently one teacher asked her high school class how many held jobs after school and on week ends. Three-fourths of the pupils raised their hands. Then she asked how many expected to work during the summer. Seven-eighths of the group shot up their

hands. What do these teen-agers feel that they will gain by summer work?

"I want to do something besides hanging around all summer," said one applicant for a job.

"Money" is the reason for wanting work said another aspirant.

"I think the experience will help me face the adult world after high school," commented a third boy.

Actually there are many intangible benefits to be derived from summer jobs.

1. Teen-agers will learn punctuality and reliability.
2. They will learn the importance of a seemingly unimportant job to the smooth functioning of a business as a whole.
3. They will get a brief preview of the world of work.
4. They will learn self-confidence.

What jobs are best?

Camp counselors: There are more applicants than jobs to go around, but this is an excellent summer work, paying from \$100 up a season. The requirements are usually at least one term in college, eighteen years of age, and some training such as scouting.

Resort work: also caddying, life guarding, and clerking at soda fountains.

Mother's helper and baby-sitting: The easiest

(Continued on page 30)



A memorable trip takes planning and work. Photos from the author

See America First Insurance

by Catherine Brandt

FOR THIRTY YEARS our family has traveled up and down and across the U.S.A. We have traveled one by one, two by two, the whole family at once, and, on occasion, with parts of two families.

The grim fact stands out, any successful trip takes planning and work to insure its success. Careful planning does a lot toward making sure that it is America you are looking at, not everybody's faults. If you want your next vacation

trip to live in your memories as a successful one, you will be well repaid by any extra thought spent on who will go, where you will go, and what you will do.

If you want to cut down on expense and increase your fun and enjoyment, try traveling and sharing expenses with another family.

Six of us—two families of Dad, Mom, and teen-ager—traveled 5700 miles in eighteen days at less cost than one family could have alone.

No one could cram into eighteen

days any more sight-seeing or fun or luggage in the car trunk than we did.

If you don't like to make plans on paper this is not for you. If you are dreaming of a trip or wondering whether you can afford one and if you are willing to work a bit to insure its success, you might like to know how we did it.

The success of our two families' trip from Minnesota through thirteen states to the West Coast can be laid to four things:

1. We are good companions.
2. We are "travel-bitten" sight-seers.
3. We make careful plans.
4. We are careful to be in God's House on Sunday.

We have known the friends that we have traveled with for a good many years, having shared weekend fishing trips and summer vacations at lake cottages. We would rather laugh together than complain. Our men like to joke, and although we have heard their best ones several times we laugh again. There is an unwritten law in our group—be agreeable no matter what happens. Whatever one suggests the rest of us do.

Because we like to travel, we don't mind the inconvenience of crowding in the car or being limited to five suitcases for six people. Because we would rather take advantage of as many new experiences as possible and rest when we reach home, we pack our trips full of sight-seeing and adventure in eating, shopping, and churchgoing.

We had our fill of fresh fruit, citrus drinks, dates, fried potatoes, and fish in the West. We stayed in good motels, ate in good restaurants and occasionally picnicked. One of the suppers that we enjoyed most was a loaf of warm salt-rising bread and a quarter pound of butter, bought in a bakery at Carmel-by-the-Sea and eaten in the car in a downpour of rain.

Almost as important as being good companions is the fact that we like to travel. Traveling has become so exciting that we are scarcely home from one trip before we start planning and saving for the next one.

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indispensable in our traveling is a giant red purse, billfold style, not by one man. Each family has \$50 in the red purse to start with. From this common fund we pay for gas and oil, sightseeing, lodging, and other expenses that all share in equally. Each family pays for its own meals as these are a great deal. Whenever funds in the red purse run low each family adds \$50.

Planning is another important factor in the success of our trips. Long before count-down we begin bringing over maps, lodging lists, travel literature about famous places that lie along our expected route. One of the men, having spent a dozen years traveling for a large concern, is our official route-planner. Experience has taught him just how far we can drive in a single day. Through the plains, the sage brush, and the desert on our trip to the West Coast, we piled up the miles; but we spent two nights and two days at the ocean-side.

Several days before the trip we assemble all the luggage and fit it into the car trunk. Each piece of luggage has a place and there is no delay when the actual packing time comes. Even the portable pressing board has a niche. It was at such a time we discovered that only five suitcases for six travelers could fit into the trunk on our trip west.

Of great importance to all of us is the desire, when Sunday comes, to be in church. Sunday morning finds us neatly dressed and on the lookout for a suitable church. We do not always choose one of our own denomination, for we have learned that where two or three or more gather in the Lord's name, there we can worship Him. We keep our eyes open for new ways of doing things, with a view to suggesting them for our own church.

For years in our own worship service we had read from the printed responsive reading at the back of the hymnal. One church we visited on our trip read the

scripture in unison directly from the Bible. One of our men, impressed with this, brought the idea back to our pastor and now we read the scripture in unison directly from the Bible in our own church service.

If you are dreaming of a trip, make sure the friends you choose to travel with are good companions. There is nothing like looking for faults to keep you from seeing the wonders of America.

Don't expect to enjoy a long trip, crowded into two or three weeks, unless that is what you would rather be doing than anything else.

Don't run away from church.

If the "travel-bug" has bitten you, nothing can stop you from going on a trip, and with some sensible planning and careful driving, nothing can spoil that trip. You will remember the fun you had, and the wonders of America—man-made dams and cities and the eternal quality of desert, mountain, ocean, and sky.

If you want to cut down on expense and increase your fun and enjoyment, try traveling with another family and allowing time for special interests.



Far

Pastures Not Always Greener!

by James E. Adams

A YOUNG MAN FELT that he was marked out for a high destiny in life. Sometime, somewhere three marvelous events would be confirmed to him by three signs. The first of these would be the discovery of a maid who alone could make him happy. She would be wearing a jewel on her bosom in the shape of a heart. And she would accept his proposal in certain, definite words.

Second, there was a treasure hidden somewhere in the world. He would know where to dig for it when he saw a finger pointing to the spot and the Latin word *effode*, meaning "dig," written.

Third, the chief of three venerable men would trace in some manner, a certain figure and make known to him a message, which, if obeyed, must lead to glorious results.

This man roamed the world for years. He suffered many privations and dangers. Finally, as unsure of his destiny as when he set out, he returned to his mother's cottage. There, in her garden he saw a finger pointing to the ground and the word, *effode*. He had



—Luoma Photos

carved it on a tree when he was a youth. His mother needed him to till the soil for her.

That evening the village squire and two venerable companions asked him to teach their children in the local school. The squire, as he waved his hand, traced "the certain figure" in the air.

The following day the world traveler met his childhood sweetheart. She was wearing a heart-shaped pendant and answered his proposal in those certain, definite words. He had carved the pendant and had given it to her as a parting gift years before.

This legendary figure in "The

Threefold Destiny" by Nathaniel Hawthorne returned home to find fulfillment and happiness. However, in actual life the one who mistakenly decides to leave home frequently stays away to live out his days in regret and with the knowledge that he has found God's second best for his life.

In Hawthorne's story the mother's need of her son to till the soil would bring happiness into his life inasmuch as it was one of the three marvelous events. They would rejoice through the years as a result.

Nowadays parents and children both suffer loss when sons and

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ughters move to supposedly better pastures without first counting the cost. Young people might well ask themselves, "What do I owe my parents?" And on the other hand, "What can my parents do for me?"

As to the latter, the boy of sixteen who thinks his father is way behind the times is amazed, at twenty-six, how Dad has grown in comprehension of contemporary problems. How good and helpful it is to talk to him. (Also, what a mature Mother attains in the eyes of her daughter in ten years!) There is mutual satisfaction when the younger married man sits down with his father and just talks. The son benefits from his father's experience, and the older man is amply repaid by his son's desire to be with him.

Elderly people are so easily pleased. Grandparents rejoice in just seeing and talking to their children, and in spending some time playing with their grandchildren. Children and grandchildren not too far away can be a source of comfort in their declining years.

Then, young people can ask themselves what they expect from life. If they want money (lots of it and they live in a small town), they will probably have to move to the city. If they want fame, even Jesus said a prophet is not without honor save in his own city. If they want to do the will of God, if they want to be a blessing rather than receive a blessing, if they want to serve their generation rather than wrest from it everything their whims conceive and their abilities grasp, they usually can find all of this near at hand as well as far away.

Parent-Teacher Associations need parents with Christian consecration and convictions. Godly young parents can help to influence righteous decisions of the PTA more with people they have grown up with than with newer acquaintances. They often will be teaching a Sunday school class or serving in an official capacity in their home church before people would know them in a different church. Many young folk who

leave home never join another church. They are a bit timid and it is difficult for them to get acquainted. Some will stray entirely from the highway of holiness.

No one should move from home surroundings unless he has carefully weighed these matters, and until he has determined that he will serve God in a different city and church.

Now it may be intriguing and glamorous for John to dream of finding his true love in a strange city, but God gave Eve to Adam to be a help meet, one with kindred interests. John knows that he and Mary have much in common. They have grown up together. Can he be as sure his desires and aims will be similar to someone's who has been reared in a different environment?

John looks into the mirror. To him, the image looks pretty good. No man hates himself. However, the mirror cannot talk back. John may think he can find and win a more beautiful girl than the girls in his home church. So he moves to another city and secures a job. He meets a stranger. Both, of course, "put their best foot forward." After a quick courtship he awakes too late to the fact he has mistaken infatuation for love.

One who has grown with us, really knows (and still loves) us—we had better cherish that one. Absence is not necessary to make us fonder of them or to appreciate their sterling qualities.

Hawthorne, concluded "The Threefold Destiny" in these words: "Would all who cherish such wild wishes but look around them, they would oftenest find their sphere of duty, of prosperity and happiness, within those precincts and in that station where Providence itself has cast their lot."

A young man once became dissatisfied and sought his destiny in a "far country." We know him as "The Prodigal Son"—the pasture on the other side of the fence was not so green as it looked. Hear and heed the call of God—and for your own happiness—think twice before you "pull up stakes" and move away from your home town.

Biblegram Solution

(Biblegram on page 11)

SOLUTION: "The eyes of the blind shall be opened, and the ears of the deaf unstopped; then shall the lame man leap like a hart, and the tongue of the dumb sing for joy" (Isaiah 35:5-6).

The Words

A Eagle
B Hearth
C Double
D Muffet
E Hands
F Idols
G Earth
H Thong
I Halted
J Temple
K Stay
L Heat
M Berth
N Defend
O Token
P Faith
Q Hops
R Alone
S Jeep
T Noble
U Shape
V Funny
W Lemon
X Aids

Look Before You Join

(Continued from page 13)

where you will be of the most value.

Be willing to work but not over-eager. Don't try at once to change things and to run the club. Above all, don't be critical. Remember you are a new member. Remember you are a new member. A show of interest on your part, perhaps a well-chosen word of praise, and the old members will soon discover you. When they give you your first opportunity, do your best with it.

The act of joining a club can be a purely social thing. For you, a Christian with a purpose, it can be a serious choice, even the opportunity to be a missionary in your own home town.

The decision and the results are up to you. So—look before you join!

Ruth Finds Her Playmates

(Continued from page 22)

munk was, he raced up until they stood side by side. They looked this way, and that with quick spritlike turns of their heads. And then without Ruth knowing just how it happened, one of them was in her lap pulling at the bread she held. Startled, she jumped. Like little tongues of gray fire the chipmunks flicked back to the shelter of the bush. No sooner were they safe when they stuck their little noses out, their expressions questioning, wondering. Then on they came again together.

This time both little chipmunks crept into Ruth's lap. One dainty foot after another, little eyes darting here and there, they came. Since nothing happened they began pulling at the bread. They bit off chunks of it, smoothed and rounded them with their little teeth and crammed them into the pockets on each side of their jaws. They ran over Ruth's hands, sat up on her thumb, nibbled at her fingers. And then with the bread all gone, their little pouches bulging, they raced away to disappear behind a bush.

Grandmother stood up. Ruth breathed deeply. "I didn't know that any wild animal got that tame all of a sudden," she said.

"They didn't get that tame all of a sudden," Grandmother said as they started down the hill. "I have been coming here and feeding them for a long time. At first they wouldn't come near me. I put bread over by the bush. They darted out, picked it up and darted back again. Each day I put it a little farther away from the bush, a little nearer to me. Finally they came into my lap and took the bread from my hand as they did for you today."

"They're so cute," Ruth said.

"You may feed them every day while you are here," Grandmother said. "Sometimes more than two come. Sometimes they chase each other in play while you are watching. I think you will find them lots of fun."

And Ruth did. Every morning after the dishes were dried she took dry bread and went up on the hill to the chipmunk bush. Before long the little fellows were running up her arms, poking their saucy noses under her chin and into her hair. They even wiggled into her dress pocket and hid the bread they had poked into their pouches.

When her mother was well and it was time for Ruth to go home, she was sorry to leave her chipmunk playmates. And she began at once to plan for a time when she could visit Grandmother and the chipmunks again.

Responsibility Begins at Home

(Continued from page 21)

sation with a friend. Her friend had wondered if it wasn't a frustrating

experience to remain home with the children while her famous husband traveled all over. Here is her answer: "Bill's work is stimulating and exciting. But I am not frustrated because I believe I'm a homemaker by divine appointment. I feel sure that I am fulfilling a divinely appointed task. I am where God put me, doing the task he gave me. We believe in disciplined freedom. . . . As I work about our home, I try always to make it a house in which Christ would want to live." Housekeeping or Homemaking? Freedom or Responsibility? It all depends on the motivation, upon a sense of mission.

Now a final illustration for this section. The story is told of a mother with her little boy in a doctor's crowded office. The lad was asking innumerable questions about everything and everybody. The mother responded to each with patience and understanding. Finally the discussion got around to God. After many other questions came this one: "Doesn't God ever get tired and just stop?" "No," replied the mother wisely, "God is love, and love never gets tired!" —Remember 1 Corinthians 13?

If this meeting is held near the Fourth of July, remind the group of the close relation between our freedoms and our responsibilities. Both are important aspects of our family life, as in our national life. For independence is a priceless legacy. But it needs to be supplemented by a keen awareness of interdependence. The family is the original and most important school for the inculcation and cultivation of these vital virtues. And parents and children had better learn them together!

Questions for Discussion

Already there has been some exchange of ideas, if you have followed the suggestions along the way. If time allows, here are some more questions to consider: Why are there so many "problem parents" and so many "troubled youth"? A high school principal said that in twenty years he has found that 55 per cent of the parents were more of a hindrance than a help to their own children. How correct do you think that is? Why would he say that? Do you think children need more or less discipline? How important is worship to the unity of the family. Does the church sometimes demand time of the parents which they might use to better advantage in the service of their own children? Is the church hard on the family?

Always be sure to close the meeting on a positive note. Face problems realistically with the group. But always take care to point out the human and divine resources at our disposal for meeting and mastering them. Some of your group have their own problems. This meeting should suggest some concrete helps for them. Above all, avoid

the fault of negative criticism. It is easy to blame the parents, or children, or society, or the church. Try to help the group toward some constructive attitudes and aids in their problems. The Home is both our peril and our promise for the future!

Resource Material

Books:

Dangerous Fathers, Problem Mothers and Terrible Teens Carlyle Marney. Abingdon, 1958, \$2.

Love Is No Luxury, Marjory L. Bracher. Muhlenberg, 1951, \$1 paper.

Living With Parents, Grace Sloan Overton, Broadman Press, 1954, \$1.50.

Literature:

Write to the Director of Family Life for your denomination. He will gladly send you samples of literature for you and your group.

Freedom Begins at Home

(Continued from page 20)

Kinds of Parents	Kinds of Children
Domineering	Rebellious
Coddling	Fawning
Possessive	Obedient
Delinquent	Indifferent
Christian	Christian

The following list may be added for whatever discussion or debate it may stimulate:

Types of Family Bosses

Dictating Father	Benevolent Autocrat
Domineering Mother	Temperamental Tyrant
Despotic Children	Demanding Self-Seeker

Further questions which might be considered: Are there really more unhappy homes now, or do we simply know about more of them? What are the factors that breed dissension and divorce? How can the resources of the Christian faith be utilized more fully to help parents and children grow together in faith and character?

Resource Materials Books:

Books:

Recovery of Family Life, D. Elton and Pauline Trueblood. Harper & Bros., 1953, \$1.50.

Man's First Love, Ralph W. Sockman. Doubleday & Co., 1958, \$2.95.

The Art of Loving, Erich Fromm. Harper & Bros., 1956, \$3.



Family Counselor

MY QUESTION IS concern- discipline for the one-year-old. How much can we expect of him? How much bad influence may we exert on him by seeming so often to say, "No"? It is my husband's feeling that the "No" and resulting punishment on the hand are important in being disciplined. I realize that we must stand together, but I find it hard to say, "No" so often and to be harsh when he doesn't respond. Our baby is still very attached to the bottle and sometimes refuses milk from a cup or glass. I try it only once a day, since he is often quite obstinate about it. I have been trying the cup since he was about five months old, at the pediatrician's suggestion. His only comment now is "Keep trying." Do you suppose I have turned him against the cup or is he not reached his time of readiness? I try not to show concern either way, but I do want him to learn as he should. He is still sucking his thumb and this makes me think he needs the bottle longer.

Though he seems to be very alert and babbles many syllables, our son isn't talking yet—he doesn't even imitate the "da-da" to his father. I repeat words to him, but I wonder if I am giving him enough time in teaching him words. Is learning incidental at this age or should it be a sort of drill every day?

YOU ARE correct in feeling that it is possible to say "No, no" to a one-year-old child too frequently. It is an easy habit to develop. It takes no particular intelligence or imagination to say, "No"; on the other hand it takes considerable of both to anticipate and avoid situations that might call for a "no" and to divert the child's attention to something that is desirable. Children learn by exploring—they are filled with curiosity, and it is inevitable that some of their explorations

and activities will tempt one to say, "No."

If the parent keeps saying, "No, no," the child either pays attention to the "No" or else he becomes afraid to do anything lest he incur the displeasure of the parents. Either result is to be deplored.

Your son should be given as much freedom as possible, and you should try to guide him by positive, rather than negative, suggestions. This will be especially true as he gets older. For example, instead of saying to a child, "Don't throw the ball in the house," say, "We roll the ball in the house." Or with a kitten, one might say, "We pet the kitty," rather than "Don't hit the kitty." If you have observed skilled nursery workers, you will note the success with which they follow this approach.

It is too much to expect that a parent will always be calm and collected and use the positive approach—but parents can reduce the number of "no" admonitions.

It also is important that your child learns there are certain restrictions to behavior. For example, a one-year-old must not be permitted to do that which is dangerous to his safety. Playing with an electric outlet can be dangerous. A "No," in connection with a light cord, or a gas stove, or anything else hazardous, may be quite justifiable, if you follow up the "No" by firmly seeing to it that your child obeys.

You will not expect a one-year-old always to respond to your admonition—and he may forget what he is supposed not to touch. But he also can learn that there are certain things he must not do. You can be firm without being harsh. And if you are not saying, "No" all the

time, but limiting it to situations that call for it, you probably will find your child responding favorably. After all, it gives a child a sense of security to know what he must not do, if the restrictions are not too many. Just be sure that when you say, "No" you mean it, and be consistent.

What has been suggested would seem to agree in part, at least, with your husband's position. On the other hand, it is to be hoped that he also will realize the importance of anticipating and avoiding situations in which a "No" may be called for. One way of doing this is to divert a child's attention when he is about to do that which should not be done.

Since you have tried not to show concern if your son should refuse the cup, I doubt that you have turned him against it by your efforts. He probably has not reached his "state of readiness" for it, as you suggest. Your clue is to do what you have been doing. You might want to experiment a bit and not even offer him the cup for a few days, and then see how he responds to it. Or, you might have the cup where he can see it, without your offering it to him unless he requests it. I think you will find that when he is ready he will discard the bottle.

Do not be disturbed over the fact that your son is not talking yet. Here again, he may not have reached his time of readiness for talking. It should not be necessary to sit down with him each day for a sort of drill on the meaning of sounds. Rather, continue to repeat words to him in connection with objects whenever it is convenient to do so in the day's normal activities. In this way he gradually will begin to get the meaning of words.

Daniel M. Maynard

Are You Sure You Love Your Teen-ager?

(Continued from page 8)

sentful when their basic feeling toward another person has revolved around what they have expected of the other person and the expectations have gone unsatisfied. Human beings who are to mediate God's love to others must learn to base relationships not only on what they think others can and should be and do, but more largely on what the others themselves want to be and do.

God created man and loved him. Loving man, God gave man freedom—allowing him to become a person of worth in his own right. Christ's life and loving self-sacrifice mediated God's love to man. Through Christ God communicated the gospel, and the gospel called men to respond freely to God and to be willingly the persons that he had created them to be. Instead of depending upon obedience to law for salvation, men were to depend upon their own free response to God. God gave man many gifts, but God's great-

est gift was to give man selfhood. Christian parents who seek to mediate God's love to their teen-agers must, in love, and wisely, help God give them selfhood.

Summer Jobs Aren't Hard to Find!

(Continued from page 23)

kind of work to get, and always a teen-age favorite.

Office work: Typists, clerks, and stenographic jobs for girls with office skills.

Messengers, delivery boys: Local stores, factories, and Western Union need help. They pay fair wages plus tips.

Farm work: Any city boy over fifteen will gain excellent experience in this work. State employment agencies can supply information about farm cadet opportunities.

What does the law say about summer jobs?

Age: Minors must be at least sixteen to work in general occupations and over eighteen for employment in hazardous jobs in interstate commerce (jobs like motor vehicle drivers or helpers, eleva-

tor operators, and operators of power driven, metal forming, paper cutting and bakery machines). Fourteen- and fifteen-year-olds can work in non-manufacturing jobs such as office, clerical, or saleswork. Employment is limited to eight hours a day and forty hours a week during school vacations.

Work permit: Most states require work permits up to sixteen or eighteen years of age. If you are over the age requiring a work permit, you should get an "age certificate" from your school authorities.

Social security: Just about every teenager who works is covered by the Social Security Law, except newsboys and farm workers who earn under \$100, and a teen-ager under twenty-one who works for a parent. When you get your job, apply for a card.

Wages: The Federal Wage-Hour Law sets a minimum wage at \$1.00 an hour.

Taxes: Unless you make over \$600, you won't have to pay Federal Income Tax.

Make the summer job hunting them. "Seek that job early," and your teenager will be sure to land one that will give him a worthwhile summer experience.

A Father's Prayer

Kneeling here beside me

He says his childish prayer,
And asks Thee, Heavenly Father,
To keep him in Thy care.

I, too, Thy child, am asking
Of Thee, O Lord above,
To guard and keep my little lad
With Thy protecting love.

Help him to grow to manhood
With faith that's ever strong,
Choosing for his guidance
The right way from the wrong.

I pray that some tomorrow,
When he leaves to make his way,
That always he'll remember
To kneel at night and pray.

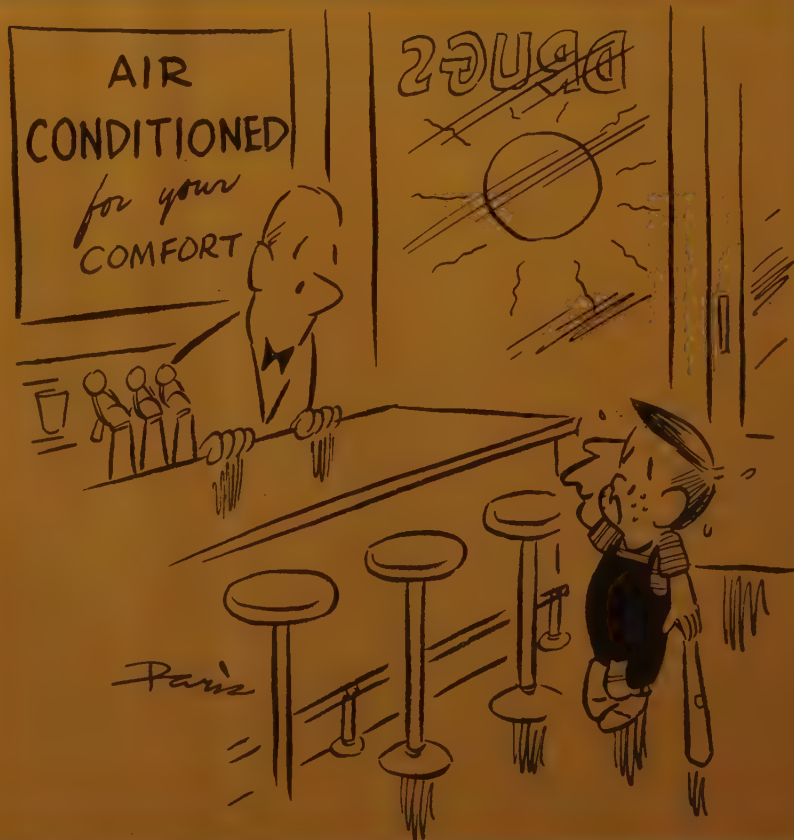
And when strange voices whisper,
Temptations deep within,
He will hear Thy "still small voice"
And find the strength to win.

Tonight, he's still my little boy . . .
His burdens they are few . . .
But as he kneels he's learning
To place his trust in You.

God, bless this lad Thou gavest me,
For Thou did'st have a Son,
Who, too, while kneeling, learned
to pray:
"Not mine, Thy will be done."

—Dan Morgan

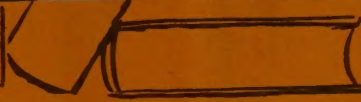
"WILBUR"



"Oh, I don't want to buy anything. I'm just waiting for my turn to bat."



Books for the Hearthside



For Children

A new series of books for children has just been published. **Baby's World**, by Florrie Anne Lawton (Broadman Press, 1959, unpagged, \$1 cloth, 60c paper). As its name implies, this book is planned for very young children. Each page contains a good-sized picture (some are in color, some in black and white) and one word. The pictures and words are about the people and things that are part of the young child's world. The illustrations are by Al Bowman.

Look at Me, by Ryllis E. Linday (Broadman Press, 1959, unpagged, \$1 cloth, 60c paper), also is for young children. In it, too, each page contains a picture in color or black and white, and one short sentence. These pictures show typical activities of a child about a year old. The illustrations, by Beatrice Perwinski, are charming.

I Know God Loves Me, by Melva Cook (Broadman Press, 1959, unpagged, \$1 cloth, 60c paper), is suitable to use with kindergarten children. The brief text and the picture on each page tell one way that one can know that God loves him. The entire book adds up to an impressive weight of evidence of God's love and care. Stanley B. Fleming is the illustrator.

I Think About God, by Florence Eearn (Broadman Press, 1959, unpagged, \$1 cloth, 60c paper), is for primary children. It follows the same general pattern of the three other books in this series: familiar, everyday experiences of children six to nine years of age are recounted in terms of thinking about God. Dorothy Teichman's lovely illustrations add greatly to the charm of this book.

For Young People

The Hawaiian Box Mystery (Longmans, Green and Co., Inc., New York, 1960, 214 pages, \$3.25) by Alice Cooper Bailey is especially appropriate with interest at a high on the new state of Hawaii. Kay Harmon enters the scene at seventeen, a Peter-Panish redhead

with strong determination. The intrigue begins early in the story. Will Kay be able to realize her dream? A dream that involves school in Switzerland with the botanist Bolemy. About her sisters, will they choose to do what they want to do in spite of their mother's desire to keep her daughters at home? And what of Gebbie, the superintendent of the plantation—why has he acted so strange, almost guilty? Then too—there is the mystery attached to the Box. When opened, what would it reveal?

Viola Rowe's **Promise to Love** (Longmans, Green and Co., Inc., New York, 1960, 182 pages, \$2.95) is a story of teen-age romance involving the acceptance of a friendship ring by Barbara from Chuck. The meaning of the ring; the sincerity of their love are questions that confuse Barbara. Without time for adequate explanation as to the meaning of the ring, events pile on, throwing doubts and more questions. Barbara has lots to learn about her and Chuck's feelings. Young people will find this book enjoyable and helpful.

For Young Adults

The Great Garcías by Gladys Malvern (Longmans, Green and Co., Inc., 1958, 210 pages, \$3) is the dramatic, life story of a great musical family of the nineteenth century. Pauline, the youngest daughter, tells of the fantastic happenings of her family while in Paris, London, Naples; of the tragedy in New York and Mexico. In Pauline's home, everyday was a day of music. The piano was in use constantly. Manuel, the only son, hopeful of a music teacher's career, would spend long hours vocalizing—"mi-mi-mi-mi." María, an older sister, destined by her father to become a prima donna, practiced soprano for hours on end, under Papa's irate commands. Pauline was to be the family's concert pianist. Papa was the world's best tenor, and Mama excelled in cooking. What actually happened to the family with their many talents, travels, triumphs, and disap-

pointments provides a very moving, intimate family story.

For Adults

Currently there is great interest in the U.S.'s foreign policy. As citizens, responsibility is held by all to make one's influence felt. C. Maxwell Stanley's book, **Waging Peace** (The Macmillan Company, New York, second edition, 1959), offers a powerful analysis of the problems of business and statesmanship. It also re-emphasizes that "Survival is still the number one problem facing the United States." Written as a businessman's attempt to appraise the international situation, the analysis is drawn from authoritative material developed by specialists and experts, but is directed to citizens who may not have made a detailed study of the requirements for a secure peace. Not leaving the reader with just an analysis of the situation, he goes a step farther and suggests steps that the nation should select and follow.

Favorable endorsement of this book has been made by such persons as John Cowles, Oscar Hammerstein, Ralph E. Flanders, Hubert H. Humphrey, and Dr. Harrison S. Brown.

TWO NEW DEVOTIONAL BOOKLETS:

Women's groups will be interested in the forty complete **Devotional Programs About People and Places** (Abingdon Press, Nashville, 1960, \$2) by Ruth C. Ikerman. Each devotional contains a scripture reading, leader's introduction, brief meditation, and prayer. The devotionals will be helpful in increasing interest, understanding, and awareness of people and places throughout the world.

For Josephine Robertson, gardens are a special hobby and form the basis for her devotional book, **Meditations on Garden Themes** (Abingdon Press, Nashville, 1959, \$1.75). Each of the fifty-one devotionals begins with a scripture verse, which is followed by a brief meditation and a prayer. The gardens speak to the author in a significant way of faith and refreshment, perhaps they can so speak to you, too.



Over the back fence

The Danger of Complacency

Perhaps the greatest danger our nation faces is complacency. It is easy to be pretty well satisfied with ourselves. Many forces contribute to our growing sense of well-being—radio, television, magazine ads, yes, even editorials in religious publications!

It is well that we should remember some rather unpleasant facts:

- Several million unemployed persons in the U.S.

- Twenty million people living in slums and substandard housing.

- Ten million persons over 65 without health insurance and unable to pay for medical care.

- Nearly one million children without adequate schoolrooms.

- Millions working for less than minimum wages and at the same time paying loan-shark interest rates.

- Small business failures continuing at a high rate.

- Farm income continuing on the downgrade.

- Agricultural surpluses increasing while some people in America and millions abroad starve.

- Crime and delinquency increasing year after year.

- Threat of nuclear warfare increasing with every nation that succeeds in achieving atomic explosions.

This is not to frighten us into impotency but to remind us that God expects us to work at the solving of these human problems. In all of these our families have tremendous stakes. Through our churches and community agencies, we parents must give ourselves to meeting these burning issues.

Are You Middle-Aged?

If so and it worries you, send for the Public Affairs Pamphlet No. 294, *Middle Age—Threat or Promise?* 22 East 38th Street, New

York 16, N. Y., for 25 cents. You will find it very helpful.

Some Health Facts

Health Information Foundation reports some interesting facts about our national health. Recent surveys indicate that:

Mortality rates and serious communicable diseases have declined greatly since before World War I.

Acute disabling illness is still a real problem.

The average days of disability per case have decreased greatly since before the war, now averaging only 5.6 days compared to 9 from 1928 to 1943.

The rate of acute illness declines with age. For children under 10 the rate was 50 per cent higher than the rate for all ages. For ages 45 and up, the rate was only two-thirds that for all ages.

Persons over 65 average 7 visits to doctors per year—twice as many visits per year more than average for all age groups.

Only 3 per cent of persons over 65 claimed financial inability as reasons for not seeing a doctor.

Only 50 per cent of all persons under 40 in the U.S. have had the full series of Salk shots for polio.

While the death rate from cancer causes has declined steadily from 1900 to 1958, the rate from cancer has increased 60 per cent, due mostly to rapid increase of cancer of the respiratory system.

A few years ago one cancer patient in four was "saved"—alive five years after diagnosis. Today the ratio is one in three.

Thirty-nine per cent of 15 million persons over 65 in the U.S. now have some form of voluntary health insurance.

In 1957-58 one-third of American families spent less than \$100 for health care, about one-third spent between \$100 and \$299, and about one-third spent from \$300 to \$2,000 and over.

Poetry Page

Summer

Her song is the hum of the bees,
For perfume she wears sweet clover,
Her silken fan is the breeze,
And her brooch is the winging plover.
A dress of green brocade she makes,
With braid of marigolds on it,
The fruit of the season she takes
To fashion a bacchanal bonnet.

by Alma Robinson Higbee

Quiet Hours

I like to have my neighbors dropping in
To beg an iris root from my blue bed,
To share their messages from absent kin
Or borrow books and magazines I've read.
I like exchanging favorite recipes
Or weather-talk while gardening in the yard.
I find enjoyment in such pleasantries
And hold true neighboring in high regard.

And yet I have a very vital need
Of time to be alone, of quiet hours
In which to seek for Truth and plant a seed
Of it, nurturing it until it flowers.
My path would be a desert thoroughfare
Without the blossoming attained through prayer.

by Eloise Wade Hackett

Restore the Years

O God, thou promised to restore the years,
The locust-eaten years of stalemate, pain.
Give us years of useful work, fulfillment,
Confirm that void years are not lived in vain.

And help us to restore to thee the years
When we did not give talents we called, "mine"
To glorify thee with service and with praise,
The hours, days, and years that were truly thine.

by Kathleen Harris

You Cannot Argue

You cannot argue with a man who states
That he believes in God because God is,
Nor offer proof against his postulates.
He needs no knowledge when such faith is his.
Whoever wraps God up in logic finds
That God made logic and is greater than
The sciences he gave to human minds—
The tools that he has offered to a man.

As time cannot explain eternity,
There is no final proof that God exists.
The man who trusts feels only sympathy
For all God's scientific analysts.
There is no knowledge that we can achieve
Sufficient as the statement: I believe.

by Lois Kendall Blanchard

Sounds of Inspiration



Sing a Song with Guin

Young people! Here is good news for you: Guin Ream and The Collegians got together and came up with this wonderful recording. It features favorite songs such as *Alouette*; *Down in the Valley*; *This Old Man*; *She'll Be Coming Round the Mountain*; *What Did Delaware etc.*, 18 songs in total! Ideal for camps and conferences, youth rallies, church gatherings, or just individual listening. 12", 33 1/3 r.p.m. Hi-Fi LP, \$3.95

Kindergarten Songs and Rhythms



The newest album of sing-along-and-do records for Kindergartners. The songs and rhythms tell of the child's world, the church, the Bible and God. Teachers and parents will enjoy sharing these experiences. A Word Guide is included. Album, two 10", 33 1/3 r.p.m. LP records with Word Guide, \$3.95

Nursery Songs and Rhythms

A delightful recording of simple rhythmic songs about the nursery child's world. Songs are arranged in groups, with bands of silence in between, so children can easily participate all through the playing of the record. Album, one 12" 33 1/3 r.p.m. LP record with illustrated Songbook \$3.00

Moments with God



The warm tenor voice of Ben Stevenson, blended with his sincere and dedicated feeling toward the Christian Church, guarantee a spiritual enrichment for the listener. Each of the 12 songs is preceded by a moment of spoken meditation, which serves to set the mood for its individual message. The spiritual feeling that goes out from these messages should be shared by everyone who seeks a few moments with God. 12", 33 1/3 r.p.m. LP record, \$3.98

Youth Fellowship Evangelism

The purpose of this filmstrip is to encourage an interest in Youth Evangelism and offer guidance to all churches interested in promoting youth programs. Pictures and script are clearly related so even an inexperienced person can make a smooth presentation. 35 mm., black and white, \$2.00

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The Expanded Session Makes a Difference



A filmstrip on the expanded session, for children in Sunday school, it is designed to assist and guide churches in understanding the Expanded Session in the Children's Division and to motivate them in setting it up. It provides more time for the Christian teaching of boys and girls through a more effective program of Christian education.